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Resolved, That the women of the Woman's Christian Temperance Union of Colorado, numbering 3,542, co-operate with the movement to memorialize the Government of the United States to erect a statue of peace at the entrance of the Panama Canal."

. . . The interdenominational movement on the Pacific coast, covering all the coast States, on behalf of peace, including the projected visit of an interdenominational delegation to Japan and China, has already reached encouraging proportions. The following church bodies have joined the movement, and others are expected to do so soon:

The Conference of Congregationalists of Southern California.

The Convention of Episcopalian Churches of Southern California.

The Christian Churches of Northern California.

The Yearly Meeting of Friends of California.

The Synod of the United Presbyterians of California.

The West Washington Convention of the Baptist Church.

The Oregon Convention of the Baptist Church.

The Oregon Synod of the Presbyterian Church.

The California Synod of the Presbyterian Church.

The Conference of California of the Methodist Episcopal Church.

The Conference of Southern California of the Methodist Episcopal Church.

The Northern California Conference of the M. E. Church, South.

The Conference of Congregationalists of Washington.

The Conference of Congregationalists of Northern California.

The Conference of the M. E. Church, South, for Southern California and Arizona.

The College Park Association of Friends.

The movement has also been heartily endorsed by the American Board of Commissioners for Foreign Missions of the Congregational Churches of the United States.

. . . The International Joint Boundary Commission, before which will be brought all the remaining boundary differences between this country and Canada, began its sessions the middle of last month. Three of the Commissioners are from the United States and three from Canada. They are Hon. James A. Tawney, Gen. F. S. Streeter, H. A. Powell, C. A. Magrath, George Turner, and T. C. Casgrain. Hon. James A. Tawney, former member of Congress from Minnesota, and many years chairman of the Committee on Appropriations, is chairman of the Commission.

. . . The National Grange, which represents a million farmers, at its recent convention at Columbus, Ohio, unanimously adopted the following resolution:

"Whereas, the Order of Patrons of Husbandry has, for the past twenty years, advocated the principle of universal peace, and through its Peace Commission has earnestly striven to advance such cause; and

"Whereas, the President of the United States has opened negotiations for the establishment of arbitration treaties with the English and French nations, for the purpose of making war between nations impossible, and in the interest of a common humanity; therefore be it

Resolved, That the unqualified endorsement of this organization, representing the farmers of the country,

is hereby given to the service rendered by President Taft in behalf of universal peace, and that the National Grange pledges itself to a full support of this sacred cause."

. . . At the recent annual meeting of the California Teachers' Association, held at Los Angeles, the Peace Section, which met at the University of Southern California, was presided over by Robert C. Root, director of the Pacific Coast Department of the American Peace Society. Mr. Root spoke on "The Development of the Idea of International Peace." A second address was made by Prof. Tully C. Knoles.

. . . At the recent State Convention of the Baptist Churches of North Carolina the following resolution, introduced by Dr. J. J. Hall, of Fayetteville, was unanimously adopted:

"Whereas, the great movement is now pressing forward looking toward the settlement of all international troubles by a court of arbitration, we give our heartiest approval to this great endeavor and express our hope that the treaty for peace between England, the United States, and France will be confirmed by our Senators."

. . . At Columbia, Missouri, the seat of the State University, strong interest in the international peace movement has developed. On Peace Sunday, the 17th of December, a public union meeting was held at which the following addresses were given: "The Desirability of World Peace," by Rev. W. W. Elwang; "The United States' Leadership in International Arbitration," by Mr. Walter Williams; "The Pending Treaties with Great Britain and France," by Mr. Isidor Loeb; "Columbia's Interest in the Pending Treaties," by Mr. E. W. Stephens.

. . . Henry Watterson, the veteran journalist, who has been one of the most prominent and effective of the speakers in the campaign for the ratification of the arbitration treaties, says that "the big-navy advocates who prophesy a period of wars when the nations of the world will be drawn into the fight one after another are talking through their hats. The idea that war is not eliminable is a relic of feudal times when war was the natural state."

Right is Ready.

By Professor George W. Kirchwey, LL. D., of Columbia University, New York City.

Address Delivered at the Public Meeting in Support of the Arbitration Treaties, Held in the Pan-American Building, Washington, D. C., December 8, 1911.

We are gathered here tonight to celebrate the decay of the oldest of human institutions—older than the family, older than humanity itself—the system of warfare through which the race has struggled up from the beast to the full stature of manhood.

"Force and right rule the world," said Rochefoucauld; "force till right is ready."

We are here tonight to assert that here, at least, in this new world which God has set apart for the development of a new type of humanity, *Right is ready* to wrest the scepter from the palsied hand of Force.

It has not always been so. The dreamers who founded the American Peace Society thought in the

early part of the last century that the appointed time had come, but we see now that the movement for international peace was born out of time. Every idea that has any chance of commanding the future, every movement that carries in its womb the hope of humanity is born out of time. The order of nature was fixed before the stars fell into their orbits. First the blade, then the ear, then the full corn in the ear.

It is not granted to any man or any group of men to effect a sudden transformation in the habits or the ideals of humanity. The mischievous fallacy that the human nature which we derive from the beast is unchangeable, is matched by the persistent illusion of the saints and prophets that the world can be made over in the twinkling of an eye. Not so does the law of life shape the destinies of the race. The thoughts of God are long, long, thoughts, and the processes of social change are like the eternal processes of nature, little by little making smooth the rough places and by slow degrees building a better world for a better humanity.

And so, while we still rehearse the old catch-words about national honor and the duty of resenting insult by force, silently, imperceptibly a new world has come into being—a world for which those words have no meaning, a world in which war is as much of an anachronism as would be a suit of chain armor on the body of the President or a bowie-knife in the belt of the presiding officer.

The center of gravity has shifted from imperialism based on force, from feudalism based on plunder and rapine, to a polity shaped more and more by the exigencies of a world grown industrial. Nowhere today is there a military class, scarcely anywhere a military party—nowhere a servile class that can be thrown at the will of a lord into the melting-pot of war.

Be sure that the new social order will recreate its institutions in its own image; will have governments to its own liking; will have those governments serve its interests. It will not have war, because war is inconsistent with its interests and baffles and defeats its aims. It will have peace, because peace is its very life.

But you will say this picture of a new social order living by peace alone is contradicted by the panorama of contemporary history at this very moment unfolding before our eyes. You point to the armed camp which calls itself Europe; to the predatory wars which, in the sacred name of civilization, are even now being waged in Tripoli and in Persia; to the rapine and bloodshed that attend the uprising in China; to the fear and suspicion which rend the great powers of Christendom and seem to be bringing them ever nearer to the catastrophe of war. These things cannot be forgotten. They remind us of the fact that human progress is not an equal and uniform march of the race, shoulder to shoulder, but that the old lives in the new, that every stage of civilization from that of the stone age to that of industrial democracy is represented in the world of today, that the ideals of savagery, of feudalism and of a bastard imperialism still flourish along with the ideal of a world at work in peace. But will you argue from this that the nations which are in the van of progress, to whom the leadership of humanity has been committed, shall hark back to the ideals of the baser breeds and of their own baser selves, which they have outgrown? Shall

they not rather take their stand on the point of vantage which they have gained and by public act make known to the world that they, at least, have become civilized?

It is thus that I interpret the treaties of arbitration negotiated with Great Britain and with France, in whose behalf we are gathered here tonight. There is no question of a general arbitration treaty, binding together all the nations of the earth, with their diverse interests and civilizations, in a common bond. We are not bidding the lion and the lamb to lie down together. We are not advocating arbitration treaties with predatory powers which may have designs on our sovereignty, our territory, our liberties, if, indeed, in the wide circuit of the globe there be any such powers. The nations with which we are dealing are the equal, kindred nations of Great Britain and the French Republic. Are we not safe in saying that as between us and them, at least, force is done with forever—that right is ready?

It is true that in so saying—and doing—we are taking some things for granted. We are assuming that those powers are, like ourselves, civilized States; that their interests, like ours, are those of industry and peace; that their attitude toward us—not toward Morocco or Persia or any European power (with that we have no concern), but toward us—is one of mutual respect and consideration; that they want nothing of us but such rights, immunities, and privileges as we may, by the judgment of a disinterested tribunal, safely concede to them. Does any rational citizen believe that these assumptions are unwarranted? that we shall pledge our faith to these two friendly powers in vain?

It is because I believe all this, because I believe that the time is ripe for settling the seal of permanent peace and good-will on our relations with Great Britain and the French Republic, that I venture to stand before you and plead for the ratification of the pending arbitration treaties. The peace movement has come down out of the clouds and has become the chief concern of the market-place, of the statesmen's cabinet. First the dreamer, the prophet—despised and rejected of men—then the practical leader, reaping the harvest sown in blood and disappointment. After John Bright and William Lloyd Garrison and Wendell Phillips—Abraham Lincoln! After Cobden and Elihu Burritt and Charles Sumner—William H. Taft!

I have not attempted to deal with constitutional and other legal objections which have been urged against the pending treaties. In the presence of the masters it is meet that the disciple shall be mute. I trust that it will not be deemed presumptuous if I express the opinion that those questions have been put outside the pale of rational discussion. I have aimed only to present the opportunity—an unparalleled opportunity, I believe—and the duty—the highest and most imperative duty that can be laid upon the Government of the United States—to clear the way for humanity, to remove the last obstruction from the path of our industrial democracy, to vindicate the sublime faith of the prophets and dreamers in whose footsteps we have tardily followed, to point the way of deliverance to the oppressed millions of other lands.

Mr. President, it is the cause of America; it is the cause of humanity; it is the cause of God. By that sign you will conquer.